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## LOCAL MEETINGS AND OTHER NOTICES.

MONTREAL BRANCH. — *January 8, 1894.* The second annual meeting took place on Monday evening, at the house of Mrs. Robert Reid, 57 Union Avenue, the President, Professor D. P. Penhallow, occupying the chair. Officers were elected for the ensuing year. On the motion of Mr. White, a clause sanctioning the appointment of corresponding members was inserted in the constitution. The chairman then called upon Mr. Henry Mott to read his paper on "The Mistletoe: Its Significance in Folk-Lore." After alluding to Shakespeare's single reference to the plant as "the baleful mistletoe," Mr. Mott went fully into its botany, showing that it was the best known example of a vegetable parasite, and comparing it with those "leafless groundlings," the red dodder, the ugly brown broom-rapes, and that famous witch-weed, the flesh-colored toothwort. Having traced its evolution from a climbing ancestor, he described the mistletoe's appearance, habits, and means of propagation, and gave some interesting details regarding its growth and chosen hosts, based on his own observation in England. He pointed out that, although it is almost universally associated in the popular mind with the oak-tree, it is most frequently found on crabs and apple trees, occasionally on willows, thorns, limes, and elms, but very seldom on oaks. This rarity of the oak mistletoe doubtless gave it its value in the eyes of the Druids. Dr. Danberry's theory was, that mistletoe-bearing oaks were exterminated by the early Christians in order to repress paganism. Dr. Darey, of McGill University, bore emphatic testimony to the scarceness of oak mistletoe in his native home (Haute-Saône). The connection of the mistletoe with Druidic rites rested mainly, in Mr. Mott's judgment, on the authority of Pliny, from whose *Natural History* he gave some extracts dealing with Gallic ceremonies and confirming the view of the plant's extreme rarity. Mr. Mott cited various continental as well as British authors as to the circumstances of the mistletoe's generation, and reached the conclusion that it is always found on a standard tree, always on a lofty branch, and on the under side of the bough, hanging not unlike a bird-cage. After mention of the species of mistletoe found in the Levant, in Japan, and in America, Mr. Mott gave valuable data touching customs and superstitions connected with it, both in and out of England, in ancient and in modern times. He cited Vallancy and other writers as to its significance in Celtic mythology and among the Goths and Scandinavians, and gave an outline of the pathetic saga of Balder's death. After some account of Christmas observances in the British Isles and among the English-speaking communities of the New World, and the mistletoe's share in them, Mr. Mott closed his learned and interesting paper by repeating some poems relative to the plant. The paper was illustrated by specimens of British and American mistletoe, and by an engraving showing the woods in which Mr. Mott had frequently gathered it in his younger days. The chairman, after thanking the essayist on behalf of the meeting, gave an account of the mistletoe (*phoradendron*) of the Southern States, and of the strange effects on the

oak-tree of a kindred parasite in Japan. The remainder of the evening was pleasantly spent in conversation.

BOSTON BRANCH.—*December 15, 1893.* The Branch met at the house of Mrs. David H. Coolidge, 114 Commonwealth Avenue, Boston, Dr. J. W. Fewkes presiding. After the record of the proceedings of the last meeting had been read and approved, the regular paper of the evening was presented by Mr. Heli Chatelain of New York, formerly of St. Paul de Loando, on "African Superstition as the Causes of the Retardation of African Civilization." The various secondary causes of this retardation were also briefly alluded to, but the former, especially the belief in witchcraft, were shown to be the primary and more powerful. At the close of a very interesting and able discourse, many questions on particular points were addressed to the speaker by various members, tending to elucidate the subject. Remarks were made by Dr. Fewkes and others concerning analogous cases among Indians, American Indians, and other primitive races.

*January 19, 1894.* The Branch met at the rooms of the Camera Club, No. 50 Bromfield Street, at the invitation of Mr. Walter G. Chase. Professor Putnam, the President, presided. The President made a brief address of welcome to the society after his long absence on duties connected with the Exposition, after which the subject of the evening, "The Street Venders and Criers of London," was treated of in a discourse by Mr. Walter G. Chase, illustrated by a very elaborate series of lantern slides, interesting and unique in character. The various classes of itinerant venders were described, with occasional quotations from their "cries" and rhymes, some of them of considerable antiquity, and forming an interesting history of the ancient type of popular traffickers, hardly represented, if represented at all, in this country.

*February 16.* The Branch met at the house of Miss Norcross, 9 Commonwealth Avenue, the President in the chair. After the records of the last meeting had been read and approved, the regular subject of the evening (a description of the Quichua and Aymara Indians of ancient Peru) was entered upon in a very able and interesting paper by Mr. George A. Dorsey. A considerable collection of specimens illustrating the subject was submitted to the inspection of the members before and after the discussion, and the different articles exhibited and described one by one. The ancient pottery of the Peruvians, domestic implements and fabrics, were placed in comparison with modern specimens now in use. After the reading of the regular paper remarks were made still further elucidating the subject by Professor Putnam, who specially discussed the pottery, describing the mode of manufacture, chiefly by moulding, and noted the originality of designs, etc. Dr. Fewkes also spoke of some of the articles presented, and particularly discussed a stone vessel which had been variously supposed to be a sacrificial vessel and a mortar for grinding corn.

*March 16.* The meeting was held at the house of Mrs. W. B. Kehew, 317 Beacon Street, the President in the chair.

Professor Putnam, in a brief address, referred to the death of Mrs.

Hemenway, a leading member of the Branch, and Dr. Fewkes offered the following resolutions, which were unanimously adopted :—

Whereas, in the death of Mrs. Mary Hemenway, the study of American archæology has lost one whose constant enthusiasm and princely contributions merit the gratitude of all students of the science : Resolved, that the Boston Branch of The American Folk-Lore Society, of which she was a member, recognizing the value of her work for science and desiring to record an expression of the appreciation of the fact, has resolved that in the death of Mrs. Hemenway the science of folk-lore has lost a most active and generous patron, and The American Folk-Lore Society has suffered a loss in the death of one of its most distinguished members, whose continued interest and generosity merit the gratitude of all."

It was voted that the Secretary be instructed to present these resolutions at the next annual meeting of the Society.

The stated subject of the meeting was then taken up, namely, the Shintō religion of Japan, on which a paper was presented by Mr. Kishimoto of Harvard University, himself educated in that faith. The topic proving of great general interest, and many questions being asked, it was decided that the discussion be continued at the next meeting.

CAMBRIDGE BRANCH.—*January 10.* The Branch met at the house of Mr. W. W. Newell, 175 Brattle Street. Professor G. L. Kittredge, of Harvard University, related some New England witch stories, and requested that anything relating to this subject be carefully preserved, especially stories of the staking of witches' bodies that they may not become vampires.

Mr. Newell called attention to a map showing the distribution of the different Indian languages.

*February 6.* The monthly meeting was held at the house of Professor N. S. Shaler, 25 Quincy Street. Professor C. R. Lanman, of Harvard University, spoke on Buddhist Birth Tales, showing that the tales, prevalent in India during the sixth century, have been carried over Europe, Asia, and North Africa, and have appeared in many modern tongues with only the external features changed.

NEW YORK BRANCH.—*February 16.* The meeting was held at the house of Mr. E. Francis Hyde, 522 Fifth Avenue, about one hundred members being present. Miss Isabel F. Hapgood read a paper on Russian Folk-Songs, this subject being especially appropriate in view of the December meeting, at which such songs were presented by native singers. The manner of the collection of these compositions, their character and varieties, and their stories, were explained and illustrated by translations. Prof. A. S. Isaacs read a Jewish folk-tale, translated from the Talmud. The Permanent Secretary of The American Folk-Lore Society, being present, took occasion to speak of the intended memoirs of the Society, and of the opportunity for collection in which many persons might take part. He alluded in particular to the songs of Southern negroes, holding that present knowledge indicated that their source might probably be found in native African music. Mr. Krehbiel concurred with this opinion, pointing out

the insufficient support of the opinion that American negro melodies were locally developed solely on the basis of songs of the whites. After the discussion the remainder of the evening was spent in a social manner.

FOLK-LORE SOCIETY AT HAMPTON, VA. — We have already had occasion to print a circular letter, in which the attention of the graduates of Hampton has been called to the opportunity for the collection of negro folk-lore. The result of this impulse has been the establishment of a society, which holds regular meetings; the folk-lore so collected appears monthly in the "Southern Workman." In the next number of this Journal we shall endeavor to give some analysis of the material gathered.

FOLK-LORE SOCIETY IN ITALY. — The "Società delle Tradizioni Popolari" has been singularly successful in obtaining popular support. The first number of the monthly journal published by the Society contains a list of members numbering almost a thousand names. The Society proposes to publish a "Biblioteca Nazionale;" of this library two volumes have already appeared, namely: "Le tradizioni popolari di S. Stefano di Calcinai" (price, five lire), by A. Gubernatis, founder and director of the Society, and "Le vecchie danze popolari Italiane ancora in uso nel Bolognese," by G. Ungarelli (five lire). Members obtain these publications at half price.

THE INTERNATIONAL CONGRESS OF ANTHROPOLOGY. — The publication of the Memoirs read before this Congress, held at Chicago, in August, 1893, has been undertaken by the Sculte Publishing Company, 334 Dearborn Street, Chicago. The volume, which will be illustrated, will contain about forty papers on Physical Anthropology, Archæology, Ethnology, Folk-Lore, Religions, and Linguistics. Among the American contributors are Dr. Daniel G. Brinton, President of the Congress; Dr. Franz Boas, Prof. Otis T. Mason, Mr. Stewart Culin, Mr. F. H. Cushing, Miss Alice C. Fletcher, Prof. J. Comfort Fillmore, Prof. W. H. Holmes, Dr. Cyrus Adler, Dr. Washington Matthews, Mr. Horatio Hale, Prof. M. Jastrow, Jr., Mrs. Sarah Y. Stevenson, Mrs. Mathilda C. Stevenson, Mr. H. C. Mercer, Mr. G. H. Perkins, and others. The volume will be edited by Mr. C. Steniland Wake. The price, to advance subscribers, will be five dollars.

IN MEMORIAM. MARY HEMENWAY. — What an American woman may accomplish for the community in which she lives has been splendidly illustrated by the career of Mrs. Hemenway. Other women, of equal or superior fortune, might, if they chose, rival her in the magnificence of donation; but only a singularly wise and noble-minded zeal could have used this beneficence in such a manner as to promote philanthropy, education, and science. Undertaking after undertaking, carried on by her aid, and by that of a few like-minded benefactors, has been so successfully conducted, that what was at first a private experiment has made the basis of a new system of municipal instruction. Not content with the expenditure of her entire income, she left such provision that after her departure the same supply should continue to promote the interests she had fostered; in

consequence, the archæological enterprise with which her name is connected will not be interrupted.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

NINTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution, 1887-88, by JOHN J. W. POWELL, Director. Washington: Government Printing Office, 1892. Pp. xlv, 617.

ETHNOLOGICAL RESULTS OF THE POINT BARROW EXPEDITION. By JOHN MURDOCH. Pp. 19-446.

THE MEDICINE-MEN OF THE APACHE. By JOHN G. BOURKE. Pp. 451-603.

The Point Barrow Expedition occupied a station in Alaska from September, 1881, to August, 1883; the work of Mr. Murdoch gives accounts of collections and observations, with a view of including all that is known concerning the ethnography of this people, physical and moral characteristics, culture, dress, utensils, ornament, methods of labor, etc. The discussion is especially of archæological importance, and so far outside of our own sphere; as respects folk-lore, the completeness of treatment is prevented by want of knowledge of the language, involving separation from racial life, and consequent absence of a medium of communication, sympathy, and illumination. From this point of view the contribution forcibly shows the necessity of the knowledge of mythology and folk-lore, when intellectual qualities, religion, ethics, and social structure are in question. Thus we are offered most interesting illustrations of ceremonial masks and gorgets (pp. 365-371); the latter, especially, are obviously mythological in design; beneath the waters appears a central gigantic figure, standing on a whale, and also grasping in each hand a smaller whale. Beyond a doubt, if obtained in full, the myth represented would be found to be explanatory of the dance, a necessary key to the meaning of the rite, and an interpretation of archæological objects otherwise incomprehensible. The author regrets his inability to obtain satisfactory information regarding Eskimo religion, but is inclined to think that it essentially consists in "a belief in a multitude of supernatural beings, who are to be exorcised or propitiated by various observances, especially by the performances of certain specially gifted people, who are something of the nature of wizards." Remarks of this nature, though very common with explorers, are little else than formulæ which are in effect euphemisms for our ignorance. In saying this, we by no means wish to depreciate the archæological value of this work, but only to insist on the primary importance of linguistic and mythological material as a *sine qua non* in order to the comprehension of "primitive" life and thought.

The treatise of Captain Bourke is a discussion of comparative ceremo-